

**SCHOLARLY**

# Verdict

*Mohaqqiqana Faisla  
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Faqih-e-Millat  
Mufti Jalaluddin Ahmad Amjadi



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## F O R E W O R D

“Darya dar Kooza” is a proverb. It means a lot in a nutshell. Although I had been aware of this proverb for long but what it means actually I could come to know only after I went through the booklet *“Mohaqqiqana Faisla”* (Scholarly verdict, the title of English version) written by Hazrat Allama Mufti Jalaluddin Ahmad Amjadi Rahmatullah Alaih. It is a nice example of this proverb. Hazrat Moulana has put an ocean rather a number of oceans into a small cup. He has dealt with all the issues fairly well and furnished a good number of quotations from the eminent books written by highly honourable men of learning. These books and the authors of these books have always been held in high esteem. It can't be even thought of to go against the emphatic narrations contained therein. Hazrat Moulana has selected the quotations properly and arranged them together systematically as if the flowers of excellent fragrance were threaded to form a charming garland.

The language used is lucid and simple but at the same time it is emphatic enough to impel human thinking to take right course. All the issues dealt with stand well clarified and, I feel, no right thinking person will remain still under illusion.

I am extremely thankful to Moulana Anwar Ahmad Amjadi who gave me an opportunity to go



through the booklet; not only this, he asked me to translate it into English also. I could never think to have such a lofty honour but for him. May Allah Ta'ala favour him with prosperity and shower blessings on the soul of Hazrat Allama Mufti Jalaluddin Ahmad Amjadi. Amen!

**SAJID HASHMI**

*(Managing Editor)*

Kanzul Iman Monthly, Delhi



**JANNATI KAUN?**

## P R E F A C E

This is evident that these days a number of mistaken practices and customs is making way into muslim society, on one hand, and on the other a few newly set-up parties and groups have caused to establish a united front to oppose the upright practices of our ancestors. The customs which have remained in vogue for centuries amongst the muslims having true beliefs, are being targetted and branded as "*Shirk and Bid'at*" (idolatory and bad innovations). The issue has been racked up so vigorously that the dispute has begun to spew venom all around and it became too much difficult for the simple muslims to differentiate between right and wrong. Under the circumstances it became utmost essential to request respected and honourable teacher of mine Hazrat Allama Mufti Jalaluddin Ahmad Amjadi to look into the situation and take on the mischief mongers. As a result some of the issues which have added to the fuel too much, got wrapped up and this brief but comprehensive booklet could find a way to you. I am sure it will unveil the picture properly and the issues will become crystal clear. May Allah Ta'ala bestow the honour of acceptance on it and its benefit and blessings be set here and there. Amen!

**GHULAM ABDUL QADIR ALVI**

*Astana yar Alviya & Darul Uloom Faizur-Rasool  
Baraun Sharif.*



## BID'AT

In dictionary the meaning of *Bid'at* is given as innovation, or something new and in the terminology of *Shariah*, *Bid'at* is that thing which came into practice after the period of the Holy prophet *Sallal Laho Alaihe Wasallam* ended apparently. According to Mulla Ali Qari :

“Imam Noovi said that that thing which did not have an example during the previous period was called *Bid'at* (as per dictionary); and in *Shariah* *Bid'at* was to innovate something which had not been prevalent during the visible period of the Holy Prophet *Sallal Laho Alaihe Wasallam*.

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*Bid'at* is good or commendable as well as bad or deplorable. So, Hazrat Shaikh Abdul Haq Mohaddith Dehlvi Bukhari has said :

“That *Bid'at* (innovation) which is in accordance with the principles or *Sunnah* (i.e. practical methods) of the Holy Prophet *Sallal Laho Alaihe Wasallam* and has been deduced in its light is called *Bid'at-e-Hasna* (good or commendable innovations) and that *Bid'at* which is in contradiction to *Sunnah* is said to be *Bid'ate Dalalah* (bad or deplorable innovations)”

(Asha'tul Lam'at Vol. I, Page 135)

And the Holy Prophet *Sallal Laho Alaihe Wasallam* himself said:

“That who sets a good precedence in Islam shall be rewarded for this together with the reward for the acts of those too who follow thereafter accordingly,



without that the reward of the subsequent followers is lessened even a bit: and, that who sets a bad precedence in Islam shall bear the brunt for this together with the brunt for the acts of those also who act thereafter accordingly, without that subsequent followers get any relief.

(Muslim, Mishkat P. 33)

It is evident from the Holy *Hadith* quoted above that the *Bid'at* (innovation) is good or commendable as well as bad or deplorable. Denial of the *Bid'at-e-Hasna* (commendable innovation) is as good as denying of the above quoted *Hadith* itself.

Allama Ibne Abideen Shami says:

“And the scholars declare: these *Hadiths* form the basis of Islamic laws and according to one of these whosoever introduces bad or deplorable innovation will have to carry the sins of all those who act upon it whereas that who innovates commendable ways to step on will continue to get the reward equivalent to each of the followers who is there and who will have been there till the day of judgement”.



## TYPES OF BID'AT (INNOVATION)

There are in all five types of Bid'at

1. *Bid'ate* Wajiba (Essential Innovation)
2. *Bid'ate* Mustahabba (Desirable Innovation)
3. *Bid'ate* Moharrama (Prohibited Innovation)
4. *Bid'ate* Makrooha (Abominable Innovation)
5. *Bid'ate* Mubaha (Permissible Innovation)

### 1. *Bid'ate* Wajiba (Essential Innovation) :

The innovation which is not prohibited in *Shariah*; and, if it is not taken into practice the religious activities will be impaired, e.g. learning Arabic Grammar to understand the Holy *Qur'an* and *Hadith* and setting up arguments to rebuff misled sects.

### 2. *Bid'ate* Mustahabba (Desirable Innovation):

The innovation which is not prohibited in *Shariah* and the muslims in general take it to be the act of reward. That who does it will be rewarded, that who does not act upon it will not be a sinner, e.g., establishing *madrasa* (religious institutions) and reciting *Durood* (benediction)

There is in "*Durre Mukhtar*" under the chapter of "call for prayer" that :

"Recitation of *Assalato Wassalamo Alaika ya Rasoolallah* (Benediction and greetings be on you O Holy Messenger of Allah) after the call of prayer which was introduced in the month of *Rabiul Akhir* 781 A.H. is *Bid'ate Hasna* (Good and commendable)".

### 3. *Bid'ate* Moharrama (Prohibited Innovation):

The innovation which damages the religion itself, as for example, the religious identities of having new



beliefs in contradiction to *Ahle Sunnat wa Jamat*.

#### 4. **Bid'ate Makrooha (Abominable Innovation):**

The innovation which puts a *sunnah* aside as for example, reciting the *khutba* (Sermon) of Friday and Eid's prayer in a language other than Arabic and calling the *Adhan* of *Khutba* inside the mosque.

#### 5. **Bid'ate Mubaha (Permissible Innovation):**

The innovation which does not have any bearing—reward or punishment—on its performance, as for example, having variety of dishes and travelling by railway train etc.

These are five types of *Bid'at* (innovations) as mentioned above. The evidence in this regard is given below:

Hazrat Mulla Ali Qari has written :

“Hazrat Shaikh Izzuddin bin Abdus Salam writes in the concluding para of *Kitabul Qawaid* that *Bid'at* (innovation) is either essential, as for example, learning Arabic Grammar to comprehend the texts from Allah and His Holy prophet and setting up the principles of *Fiqh* (Jurisprudence) and those of encyclopedia of tradition's narrators or, it is *Haram* (unlawful), as for example, the views of *Jabria*, *Qadria*, *Murjia* and *Mujassema* sects. Hence to refute these views is *Bid'ate Wajiba* (essential innovations). This is so due to the rule that it is *Farze Kifaya* (Duty performed by one absolving all others) to defend *Shariah* against their futile beliefs, or *Bid'at* is *Mustahabba* (desirable innovation) as for example,



to set up *caravan sarais* and religious institutions and to undertake such virtuous deed which was not there in the beginning of Islamic era. To offer *Tarawih* prayer in congregation; and, to discuss the delicate and complicated proposition of mystics also come under *Bid'ate Mustahabba*. Ornamentizing the Holy Qur'an and decoration of mosque is regarded as abominable innovations according to *Shafais* but to *Hanfis* this is okay without aversion. And innovation is permissible, as for example, to shake hands after the Fajr and Asr (morning & evening) prayer, to have varieties of dishes and to keep shirt's sleeves long etc. (Mirqat Sharah Miskhat vol. I P. 109).

And Hazrat Shaikh Abdul Haq Mohaddith Dehlvi Bukhari *Rahmatullah Alaih* has written :

"Some innovations are *wajib* (essential); as for example, to learn and to teach Arabic syntax and accent because this enables to interpret correctly the meaning of Qur'anic verses and the *Hadith*. Also to safeguard the rarities latent in *Qur'an* and *Sunnah* and some other things upon which the preservation of *Deen* and *Millah* depends, come under essential innovation. And a few innovations are good and desirable; as for example, to set up *Carvan Sarais* and religious institutions. And a few innovations are abominable; as for example, ornamentizing the Holy *Qur'an* and mosques according to the opinion of someones. And some innovations are permissible, as for example, to have delicious food and good clothings provided these are lawful and do not add to the conceit and vanity. Besides these some other things which were not there during the apparant



period of the Holy prophet *Sallal Laho Alaihe Wasallam* also come under this category, such as use of strainer etc. And some innovations are prohibited, as for example, the views of the newly born sects and those of the persons having baser selfish desire in contradiction to *Ahle Sunnat Wa Jamat*. And whatever the honourable righteous Caliphs have done, if it was not there during the apparent era of the Holy prophet *Sallal Laho Alaihe Wasallam*, is *Bid'at* (innovation) but it comes under the category of *Bid'ate Hasna* (good innovation) rather it is *Sunnah* infact. (Ashatul Lam'at Vol.I page 135)



Hazrat Allama Ibne A'abdeen Shami *Rahmatullah Alaih* has expressed:

“*Bid'at* (innovation) is sometimes essential; as for example, to set up arguments for refuting the misled sects and to learn Arabic syntax which enables to comprehend the Holy *Qur'an* and the *Hadith*. And *Bid'at* (innovation) is, sometimes desirable; as for example, to set up religious institutions and *Carvan Sarais* and performing such good deed which was not usually performed during the beginning of Islamic era. And *Bid'at* (innovation) is abominable; as for example, (according to someones) ormentalization of the mosque. And *Bid'at* (innovation) is permissible, such as having delicious food and good clothings as narrated in “*Jame Sagheer*”, the commentary of *Munavi* from *Tahzibun Noovi* and similarly it is written in *Tariqe Mohammadia* by *Barkali*”.

(Raddul Mohtar vol.I page 125)



From the above passages it is well clarified that every innovation is not prohibited rather some of these are desirable and essential also.

Now a matter of concern is that in *Hadith* it is narrated that "every innovation is deviation from the right path"; in this regard Hazrat Mulla Ali Qari *Rahmatullah Alaih* writes:

"The sayings of the Holy prophet *Sallal Laho Alaihe Wasallam* that every innovation is deviation from the right path is particular common (i.e. common of particular nature)". Likewise Hazrat Abdul Haq Mohaddith Dehlvi Bukhari *Rahmatullah Alaih* has also narrated.

(refer to *Ashatul Lamat* Vol. I page 125)



## INNOVATION IN PRACTICE

Now look a bit through the details of commendable and permissible innovations which are commonly prevalent among the muslims.

1. Muslim children are made to memorize *Imane Mujmal* and *Imane Mufassil* (the statement of Iman in brief and that in detail). The two types of the statements and the two seperate names given come under innovation.

2. The enumeration of *Kalmas*, their sequence and their names etc. are all innovations.

3. Apportioning the *Holy Qur'an* into thirty parts, setting up *Rukus* therein, putting the *Irab* (making the vowel signs) on the verses of the *Holy Qur'an* viz., *Zer*, *Zabar* etc. and marking the number of verses are all innovations.

4. To give book form to the collection of *Hadith*, categorization of *Hadith* as *Sahih* (right), *Hasan* (good), *Dha'eef* (weak) etc. and then to establish their precepts are all innovations.

5. All rules and regulations regarding principles of *Hadith* and those regarding *Fiqh* (jurisprudence) are innovations.

6. *Fiqh* (jurisprudence) and *Ilme Kalam* (scholastic philosophy) upon which depends the *Deen* (religion) now a days are also innovations right from the beginning to the end.

7. To proclaim intention for prayer verbally and



giving permanent status to twenty *Rakat* (set up of prayer activities) of *Traviah* during the Holy month of *Ramdhan* are innovations. Hazrat Umar *Raziallah Anhu* has said in this regard "This is the most commendable innovation".

8. To proclaim verbally the intention for observing fast like this, "I intend to fast tomorrow for *Allah Ta'ala* as it is obligatory, during this *Ramdhan*." And at the time of breaking fast (*Iftar*) proclaiming like this verbally. "O *Allah* for thou I fasted and in thou I believe and on thou I trust and I break my fast with the eatables bestowed by thou"; both the practices described above are innovations.

9. To pay the present currency in *Zakat* (the religious tax to be paid by muslims only for meeting the needs of fellow needy muslims) and to give *Fitra* (charity prescribed for *Eidul-Fitr*) with currency notes and coins are all innovations.

10. To perform *Hajj* by travelling in aeroplane, buses and lorries and to go to the Holy ground of *Arafat* by buses are all innovations.

11. The four schools of *Fiqh* (jurisprudence) in *Shariah* called as *Hanfi*, *Shafai*, *Malki* and *Hambli*, similarly the four lineages of mysticism viz., *Qadri*, *Chishti*, *Naqshbandi* and *Soharwardi* are all innovations and their incantations, mediations and forty days seclusion etc. which are practiced in general as religious deeds are all innovations.

12. Aeroplane, railways, motor cars, telephone,



radio, television and loudspeaker etc. are all innovations. If these inventions are not taken to be innovations it is sheer ignorance in view of the fact that Shaikh Mohaqqiq has counted even the strainer as an innovation as already mentioned with reference to Ashatul Lamat.

Now let the Deobandis tell why they do not oppose all these innovations and what wrong *Milad* and *Fatiha* etc. have done to them that they rap these outright.

WARNING: Some Deobandis differentiate between "*Liddin*" (for religion) and "*Fiddin*" (in religion). They say that for religion innovation is lawful but to invent the innovation in religion is not lawful. This is an open fraud. In the *Hadith* of *Muslim* "Whosoever sets a commendable precedence in Islam....." which has been mentioned previously, the Holy prophet *Sallal Laho Alaihe Wasallam* has clearly stated that the introducer of a good precedence in Islam shall continue to get the reward till it will be acted upon.



## BENEDICTION AND GREETINGS

To present benediction and greetings after having stood up at the end of *Milad Sharif* (the Holy prophet's birth celebration) and presenting that at the end of *Namaz* (prayer) are all lawfull. Here are the proofs:

Allah Ta'ala commands in the *Holy Qur'an* " O you who believe! send to him (the Prophet) blessing and salute him well in abundance". (chapter 22, *Ruku* 4, *Surah Ahzab* verse 56) And Hazrat Huraira *Raziallah Anhu* narrates that the Holy Prophet *Sallal Laho Alaihe Wasallam* said "Dust stained be the honour of the person who hears my name when it is mentioned but does not recite *Durood* (benediction) upon me." (Tirmizi, *Mishkat* page 86)

And Hazrat Ali *Raziallah Ta'ala Anhu* narrates that the Holy prophet *Sallal Laho Alaihe Wasallam* said:

"Miser, infact, is that person in whose presence my name is mentioned and he does not recite *Durood* upon me." (Tirmizi, *Mishkat*, page no. 87)

It is evident from the above quoted Holy verse and the Holy *Hadith* that to present benediction and greetings to the prophet *Sallal Laho Alaihe Wasallam* is essential and when his name is mentioned, abstaining from presenting benediction and greetings is immense deprivation and miserliness and the cause of the Holy prophet's displeasure. That is why the honourable *Mohaddiths* and the great jurists say that recitation of *Durood* (benediction) once in life is obligatory and it is essential to recite *Durood* in every meeting with a mention of the Holy prophet



*Sallal Laho Alaihe Wasallam* whether one invokes the Holy name oneself or hears it from others.

Hazrat Shaikh Abdul Haq Mohaddith Dehlvi Bukhari says:

“Allah Ta’ala ordered the muslims to present the benediction and greetings to the Holy prophet *Sallal Laho Alaihe Wasallam* and there is consensus on this matter that this order comes under the category of being essential. Some people say that whenever there is a mention of the *Holy prophet Sallal Laho Alaihe Wasallam*, presenting benediction and greetings is essential (*wajib*). And a few persons are of the opinion that it is obligatory once in life just as it is obligatory to bear witness to the prophethood of the prophet; and, more than this is desirable and traditional rather it is the most emphasised of the practices in Islam and its traditions.

Qazi Abu Bakar *Alaihir Rahma* says that Allah Ta’ala declared it obligatory for the muslims to present benediction and greetings to the Holy prophet *Sallal Laho Alaihe Wasallam* and did not fix any time for this; hence, this is *Wajib* (essential) to recite benediction and greetings in abundance and this should not be neglected”.

(Ashatul Lamat vol. I page 404)

And it is there in Durre Mokhtar:

Unanimous it is to present benediction and greetings once in life is obligatory and the opinion differs in that, it is essential to present benediction and greetings whenever there is a mention of the Holy prophet *Sallal Laho Alaihe Wasallam*. And the general tradition is that every time when there is a



mention of the Holy prophet *Sallal Laho Alaihe Wasallam*, *Durood* should be recited without fail.

From the given passages it is well clarified that whenever there is a mention of the Holy prophet *Sallal Laho Alaihe Wasallam*, presenting benediction and greetings is essential (*Wajib*) and the act contrary to this is a sin.

So far as this question is concerned that when there is no order to stand while presenting greetings, then why it is done so. The answer is that if there is no order to stand then there is no order to sit also, therefore, benediction and greetings should not be presented while sitting too! Then what to do? This would have to be admitted, at length, that the order of Allah Ta'ala is absolute, that is, no particular state has been fixed for presenting benediction and greetings. That is why, *Ahle Sunnat Wa Jamat* recite while sitting in the gathering of *Milad Sharif* and while standing at the end of the *Milad* so that fortune is had both ways. This is so because the order is absolute and freedom is there to recite in any state according to choice.

Besides this, the order in the Holy verse is to present the greetings in abundance, that is, to present with due regard and reverence. According to our general perception to stand while reciting is to pay utmost respect but every time it is difficult to stand, therefore, people stand to recite only at the time of mentioning the Holy birth, since the reverence of high degree to the Holy prophet is paid through this act. This mode of paying respect is prevalent and being acted upon everywhere in Arab and non Arab regions and it has been described as desirable and



commendable by the honourable jurists.

The learned scholar Hazrat Usman Bin Hasan Damyati Rahmatullah Alaih has written in his book "Isbate Qayam":

"To stand at the time of mentioning the birth of the Holy prophet *Sallal Laho Alaihe Wasallam* is undoubtedly desirable and commendable and whosoever does it will be rewarded greatly since it is a mode of respect paid to the Holy prophet *Sallal Laho Alaihe Wasallam*. It is through him that Allah Ta'ala took us to the light of *Iman* (faith) from the darkness of *Kufr* (infidelity) and it is due to him that He protected us from the hell of ignorance and made us to enter the paradise of knowledge and faith. Hence to pay respect to the Holy prophet *Sallal Laho Alaihe Wasallam* is to accord with the will of Allah Ta'ala and to manifest the strongest religious sign. Allah Ta'ala says: "And that who pays respect to the signs of Allah, carries abstinence within the heart." (part 17 Ruku 11 Surah Al-Hajj verse 32). And Allah Ta'ala says: "And whoso respects the things declared sacred by Allah, then it is good for him to his lord.

(part 17 Ruku 11 Surah Al-Hajj verse 30)"

And Zainul Haram Hazrat Sayed Ahmad Zain Dahlan Makki Rahmatullah Alaih writes in Al-darr-al Sunniah:

"To stand while mentioning the birth and to feast the audience of the *Milad* gathering; and, in addition to this other things of virtue which are customary amongst the muslims are all meant for paying respect to the Holy prophet *Sallal Laho Alaihe Wasallam*".



And that that the benediction and greetings are recited at many places after the prayer is also commendable. It is there in the Holy *Hadith* that:

Hazrat Abdullah Bin Masood *Raziallah Ta'ala Anhu* presented the benediction and greetings after performing prayer; then the Holy prophet *Sallal Laho Alaihe Wasallam* asked "Pray for blessing, your prayer would be accepted." (Mishkat, Tirmizi page 87)

And there is no harm in fixing the time. Mishkat Sharif, Kitabul Ilm page 33 comprises, "Hazrat Shafeeq *Raziallah Ta'ala Anhu* said that Hazrat Abdullah Bin Masood *Raziallah Anhu* delivered sermon on every Thursday. With reference to this *Hadith* Hazrat Mulla Qari says, "Perhaps the reason for fixing Thursday is that its grace may approach Friday". (*Mirqat*) Hence the reason for fixing the time to recite benediction and greetings after the prayer is perhaps that when one goes for trade and business after this, the blessing of benediction and greetings may remain with him. "Mishkat Babul Salat Alan Nabi" page 87 comprises; the Holy prophet *Sallal Laho Alaihe Wasallam* says that *Jibrael (Gabriel) Alaihis Salam* said to him, "Should I not give you the good news that Allah Ta'ala says that He shall favour him with mercy who presents benediction to you and He shall send well-being to him who sends greetings to you." (Ahmad)

As regards fixation of time, this may be kept in view that when a time is fixed for any work, then the work gets completed during that particular time otherwise the assignee forgets; that is why, the people fix time for their works. If presenting



benediction and greetings becomes unlawful because of fixing time, then according to this rule, all works which are done during a fixed time should also be taken as unlawful. May *Allah Ta'ala* favour us with right thinking and wisdom!

Haji Imdadullah Mahajir Makki *Rahmatullah Alaih*, the spiritual guide of the opponents, writes:

“It is our experience that the work which is done regularly on a particular time, get recollected at that particular time and is done without fail otherwise years after years pass on but it never comes to mind. Such experience is there for every affair; the details are too long. (Faisla Haft Masla page 7).

It stands now well clarified by the above arguments that presenting benediction and greetings to the Holy prophet *Sallal Laho Alaihe Wasallam* at the end of *Milad* celebrations or after the prayer is lawful, commendable and auspicious. To call this *Shirk* (polytheism) and *kufr* (infidelity) is seduction and irreligiousness.

Haji Imdadullah the spiritual guide of the opponents writes:

“This humble being participates in the gathering of *Milad* rather holds it every year takes it to be the source of blessing and feels ecstasy and rapture in standing (to offer greeting)” (Faisla Haft Masla P 8).

It is peculiar that the guide and the leader holds *Milad Sharif* thinking it to be the source of blessing but the disciples and devotees call these things to be *Shirk* (polytheism) and *kufr* (infidelity). Now how they charge their guide — not known!



## TO TOUCH THE THUMBS WITH LIPS IN AFFECTION

On hearing the name of the Holy Prophet *Sallal Laho Alaihe Wasallam* in *Adhan* (call to prayer) to touch the thumbs with lips and then with the eyes is desirable. Hazrat Allama Ibne Abedeen Shami *Rahmatullah Alaih* writes in *Raddul Mohtar* vol. I page 267, " This is desirable that on hearing *اشهد ان محمداً رسول الله* (I bear witness that Mohammad is the prophet of Allah) for the first time in the *Adhan*, say *صلى الله عليك يا رسول الله* (be benediction upon you O the Holy prophet of Allah) and on hearing *اشهد ان محمداً رسول الله* for the second time, say *قَرَّتْ عَيْنِي بِكَ يَا رَسُولَ الله* (comfort of my eyes are you O the prophet of Allah) and then say *اللهم متعني بالسمع والبصر* (O Allah, bless me with hearing and sight). and this should be uttered after having kept the nails of the thumbs on the eyes. The Holy prophet will take him (who does so) to the paradise. Such is there in '*Kanzul Ibad*' also. This is the subject matter of '*Jame-ul-Rumooz*' by Allama Qahastani and similar to this is there in '*Fatawa-e-Soofiya*'.

And Sayedul Ulma Hazrat Sayed Ahmad Tahtavi *Rahmatullah Alaih*, after having written similar to Allama Shami, narrates:

"Dailmi has reffered to the *Hadith-e-Marfu* (the *Hadith*, testimonial of which reaches to the Holy prophet *Sallal Laho Alaihe Wasallam*) narrated by Hazrat Abu Bakar Siddiq *Raziallah Ta'ala Anhu*, in '*Kitabul Firdaus*' that the Holy Prophet *Sallal Laho*



*Alaihe Wasallam* states when the *Moazzin* (one who calls for the prayer) calls *أشهد أن محمداً رسول الله* (I bear witness that Mohammad is the prophet of Allah), then on hearing that whoso touches the inner part of the forefinger with the lips and brandishes them over the eyes and utters *أشهد أن محمداً عبده ورسوله*. (I bear witness that Mohammad is the devotee to and the prophet of Allah. I am contented with Allah, the Lord, with Islam as the religion and with Mohammad as prophet), then my intercession got legitimatised for him. It has been narrated similarly by Hazrat Khizr *Alaihis Salam*. And such type of *Hadiths* are practiced upon in regard to *Fazael* (preferences). (*Tahtavi-Alal Miraqi*, printed in *Qustuntunia, Istambole*, page 111)

Hazrat Mulla Ali Qari states in "*Maudhuate Kabir*":

When the *Rafa'a* (ascent) is proved upto Hazrat Siddiq Akbar *Raziallah Ta'ala Anhu* then it is sufficient for practice since the Holy prophet *Sallal Laho Alaihe Wasallam* has said that this is essential for you to practice my *Sunnah* and that of my honourable righteous caliphs as well.

*Maliki* and *Shafai* Ulema (scholars) have also said that the touching of thumbs with lips in affection is permissible; they have described its benefits also. There is a famous book of *Shafai* school of thought "*Aa'اناتul Talebeen*". Likewise the famous book of *Maliki* school of thought is "*Kifayatul Talib-ul-Rabbani*". In both the books this issue has been dealt with like this.



“Then touch one's thumbs with the lips in affection and brandish them on the eyes, by doing so one will never be blind nor one will have sore eyes”.

The saintly persons have mentioned the following benefits of touching the thumbs with lips in affection.

1. Whosoever practices this will be fortunate enough to get the intercession of the Holy Prophet *Sallal Laho Alaihe Wasallam*.

2. The Holy Prophet will take that person to paradise along with him who touches the thumbs with the lips in affection.

3. Whosoever does this will remain immune of having sore eyes and he will never go blind, if Allah wishes.

4. If there is any trouble in the eyes, then the best remedy is to touch the thumbs with the lips in affection (for the Holy Prophet *Sallal Laho Alaihe Wasallam*. and there after brandish these over the eyes.)

**Warning :** In the Holy *Hadith*, *Takbeer* (announcement to begin the prayer) has also been said to be the *Adhan* (call for prayer). Therefore, in *Takbeer* also touching the thumbs with the lips is beneficial and grace fetching. Besides *Adhan* and *Takbeer*, to touch the thumbs with the lips in affection on hearing anywhere the name of the Holy Prophet *Sallal Laho Alaihe Wasallam* is also lawful and commendable because this shows the respect for



the Holy Prophet *Sallal Laho Alaihe Wasallam* and in whatever manner the respect is shown for the Holy Prophet *Sallal Laho Alaihe Wasallam* is reward fetching.

## OFFERING TO HONOURABLE SAINTS

Two types of offerings are there namely *Fiqhi* (pertaining to jurisprudence) and *Urfi* (commonly prevalent). *Fiqhi* offering means to essentialize for oneself those worships which are not necessary and *Urfi* offering means the gift, present and oblation. *Fiqhi* offering is not lawful for any one other than Allah and *Urfi* offering which are presented to the religious saints during their life as well as after their demise is lawful. **JANNATI KAUN?**

Shah Rafiuddin Saheb the brother of Hazrat Shah Abdul Aziz Mohaddith Dehlvi writes in “*Risala Nuzoor*”.

“The word ‘Nazr’ which is here in use does not have bear the meaning in religious sense because whatever is presented to the saints as offering is called gift and oblation in *Urf* (in common usage).

Hazrat Allama Abdul Ghani Nablisi writes in “*Hadiqa-e-Nadiya*”.

“Visiting the graves, obtaining the blessing from the shrines of honourable saints and religious dignitaries and making a vow to the late saints for the recovery of the sick or for returning of a person from journey all belong to that category as it is nothing but to give charity to the attendants of the shrines”.



The famous scholar Hazrat Abul Hasan Noorul Millah-wad-deen Ali bin Yusuf *Shatnufi* (whom Shamsuddin Zahbi in "*Tabqat-ul-Qurra*", and Imam Jalaluddin Suyuti in '*Hasnul-Muhadhra*', have mentioned as unparalleled scholar) narrates in his book '*Bahjatul Asrar*' with reference to authentic, traditional and scholarly correct testimonials:

"Abdul Afaf Musa bin Usman said to me in Cairo in 663 A.H. that his father told him in Damascus in 614 A.H. that two venerable persons named Hazrat Abu Umr Usman Sarifini and Hazrat Abu Mohammad Abdul Haq Harimi intimated him in Baghdad in 559 A.H., that they were present before Shaikh Mohiuddin Abdul Qadir *Raziallah Ta'ala Anho* on 3rd Safar 555 A.H. the Sunday. **JANNATI KAUN?**

After having performed ablution Hazrat put on the wooden sandals (came to the prayer carpet, removed the wooden sandals) and performed two *Rak'at Namaz*. After *salam* (finishing Namaz), he raised a loud war cry and picking one of the wooden sandals, threw it across the air. After a while he raised another slogan and threw the second wooden sandle. Both the sandals vanished from our sight. Then Hazrat sat down. Nobody could dare to ask any question due to being awe-stricken. After 23 days a caravan came from *Ajam* to the revered abode (of Hazrat Shaikh) and stated that there had been a gift for Hazrat with them. The people who were there with Hazrat sought his permission for taking the gift into possession. Hazrat permitted them. The caravan men offered silk, khuz clothes, gold and the wooden sandals of Hazrat which were thrown that



day across the air. The people asked them where from they could get the wooden sandals. They narrated that they were set on journey while on Sunday, the 3rd *Safar*, a good number of robbers under the leadership of two chiefs suddenly raided them, looted their belongings and even killed a few caravan men. Then they went down a brook to distribute the booty. The caravan men remained there by the side of the brook. There they decided to remember Hazrat Ghouse A'zam and to make vow to offer gift on getting rid of the calamity. No sooner did they think of Hazrat then two loud slogans were heard which made the whole jungle to resound. They saw that the robbers got terrified. They thought that some other robbers had attacked the previous ones. The robbers ran to them and requested to take back their belongings and asked to see what a calamity had befallen on them. They took them to their two chiefs. They saw they were lying dead and one wooden sandal wet with water was kept near each of them. The robbers returned to them their all belongings and uttered that there was something very great in the happening".

There is in 'Bahjatul Asrar' :

"Abul Futooh Nasrullah Bin Yusuf Azji narrated the Hadith to me. He said that Shaikh Abdul Abbas Ahmad Bin Ismail had narrated to him, that Shaikh Abu Mohammad Abdullah Bin Husain Bin Abul Fazl said to him that his spiritual guide Hazrat Ghouse Azam *Raziallah Ta'ala Anhu* did accept the gifts and he used to eat himself from it"



See! if this would have been *Fiqhi* offering, Hazrat Ghouse Azam who belongs to the revered Sadat family, would have never taken from it since it is not lawful for sayyids to eat from the *Fiqhi* offering, only those can eat from it who can lawfully accept *Zakat*.

Arif-e-Billah Hazrat Abdul Wahab Sherani writes in "Tabqat-e-kubra" regarding the life events of Hazrat Abul Muwahib Mohammad Shazli *Raziallah Ta'ala Anhu*.

"Hazrat Abul Muwahib Mohammad Shazli *Raziallah Ta'ala Anhu* used to say that he had seen the Holy Prophet *Sallal Laho Alaihe Wasallam* in dream.

"He said to him when he needed something with a desire to have it, he must make a vow to syeda Tahira Hazrat Nafeesa, no matter be it a paisa, his need would be met".

So this is proved that offering to the honourable saints is not *Fiqhi* offering, it is *Urfi* one instead. Respectable Sada'at, rich and poor all may take it and eat it.

Shah Waliullah Mohaddith Dehivi, grand father of Maulvi Ismail Dehlvi, the leader of the wahabis, writes in the life events of his father Shah Abdur Raheem that he attended the shrine of Hazrat Makhdoom Allahdiya in Desna town. It was night. The honourable father (Shah Abdur Raheem) said that Hazrat Makhdoom was inviting them for dinner. Hence they stayed there for a while. When the movement of the people ceased, a woman came with a tray containing



rice and sweets and said that she made a vow to offer the meal to the persons attending the shrine of Hazrat Makhdoom Allahdiya, provided her husband would come back. As her husband returned, she had come to fulfill her vow" (this event has been taken from 'Anfasul A'refeen P. 44)

Shah Saheb has further penned down that his father Shah Abdur Raheem Saheb once said that Farhad Beg was facing a trouble; he made a vow for him but forgot to fulfill. His horse fell sick and reached to the verge of death after sometime. Shah Saheb apprehended that Farhad Beg was in trouble because he did not meet his vow; he informed him if he wanted to save the horse he must fulfill his vow. Farhad Beg did so and the horse got recovered. (extracted from Anfasul Arefeen)

From the above statements and events of venerable persons it has become crystal clear that the vow made for the saints is *Urfi* (offering in general) and it is lawful without any doubt. To call it unlawful and polytheistic act is to allege the venerable persons as polytheist and sinners. It is, however, essential to keep away from the misconceived vow which are customary in general amongst the ignorants.

Sadrus-Shariah Hazrat Moulana Hakeem Abul Ula Mohammad Amjad Ali *Rahmatullah Alaih* has declared in writing that :

"The making of *Alam* (Banner) and *Ta'azia* (Sarcophagus, wooden frame immitating tomb of Hazrat Imam Husain), imitating as messengers (of



Imam Husain) making the children to imitate as beggars during *Moharram*, wearing *Baddhi* (garland of thread) holding meetings to mourn, making offering at *Ta'azia* etc. practiced by *Rawafiz* and *Ta'ziadar* are vows made due to ignorance. Such vows should not be fulfilled." (Bahare Shariyat Vol. ix p. 35).

Hazrat Moulana adds further :

"Some stupid women make vow to get the ear and nose of the boys pierced and to plaiten the hair of children. Besides these they make such various vows which cannot be proved lawful by any means. Firstly people should keep away from such vows and if they have already made they should not fulfill it. They should not meddle their absurd thoughts with the affairs of *Shariah* telling that their elderly persons have been doing like that and if they do not do the child would die. (They should understand) if the child would have to die, these unlawful vows would not save him. Hence if you make a vow, make it for good deeds, such as, *Namaz* (body prayer) *Roza* (fasting), charity, reciting Holy *Durood* (benediction) and *Kalma*, make a vow to recite the *Holy Quran*, to feed hungry people and to give clothings to those who do not have, etc."

(Bahare Shariat vol. ix, P. 35)



## TO KEEP SITTING AT THE TIME OF TAKBEER

(Announcement to initiate prayer)

At the time of *Takbeer* there is instruction to keep sitting, it is abominable and forbidden to stand. When the person who is calling *Takbeer* pronounces **حى على الفلاح** (come towards prosperity) the persons should stand.

In this connection the clarifications of the honourable jurists and commentators of *Hadiths* are given below :

There is in '*Fatawa Alamgiri*' Vol. I Misry P. 53 from '*Muzmerat*' as :

**JANNATI KAUN?**

"If somebody comes at the time of *Takbeer* he should not wait for keeping himself standing as it is abominable. He should sit rather and when the *Mukabbir* (that who calls *Takbeer*) pronounces **حى على الفلاح** (come to the prosperity) he should stand.

Shaikh Alauddin Mohammad bin Ali Haskafi writes in '*Durre Mukhtar* :

"The person who comes to the mosque while *Takbeer* is being called, he should sit."

Under this very passage in '*Shami*' vol. I, Page 268, there is given as :

"To wait for keeping oneself standing is abominable. Rather be seated and stand only when the *Moazzin* (that who calls *Adhan* or *Takbeer*) pronounces **حى على الفلاح** (come to the prosperity)."



Molvi Abdul Hayee Firangi Mahli, writes in "Umdatul Reyaya Hashia Sharhe waqaya" vol. I, Majeedi P. 136:

"The person who enters the mosque should not wait for the prayer standing as this is abominable. He should sit somewhere and stand when *حي على الفلاح* (come to the prosperity) is pronounced. Its clarification is available therein "*Jama-ul-Muzmirat*" also.

Allama Sayed Ahmad writes in his famous book '*Tahta vi Al'al Miraqi*' on page 151 published in Qustuntunia (Istambole).

"When the *Mukabbir* begins to call *Takbeer* and (in the meanwhile) somebody comes to the mosque he should sit and should not wait for the prayer keeping himself standing since this is abominable to keep standing while *Takbeer* is called, according to the *Muzmirat Qahastani*. Hence it is clear that to stand in the beginning of *Takbeer* is abominable but people are unmindful to this".

Therefore, the people who are there in the mosque should keep on sitting at the time of *Takbeer* and when the *Mukabbir* pronounces *حي على الفلاح* (come to the prosperity) they should stand. The same instruction holds good for Imam also as per 'Fatawa Alamgiri', vol. I Misry P. 53 :

"According to the three Ulema Hazrat Imam Azam, Imam Abu Yusuf and Imam Mohammad Rahmatullah Alaihum), Imam and followers should stand at the time when that who calls *Takbeer*, pronounces *حي على الفلاح* (come to the prosperity)



and this is correct.”


There exists in ‘*Durre Mukhtar*’ with ‘*Raddul Mohtar*’ vol. I, P. 322

“Standing of Imam and followers at the time of pronouncing *حى على الفلاح* (come to the prosperity) is desirable *Sunnah*.”

There is in *Sharah Waqaya* Vol. I, Majeedi P. 136.

“Let Imam and followers stand when *حى على الصلوة* (come towards the prayer) is pronounced”

Shaikh Hasan bin Ali Shurnublali writes in ‘*Miraqul Falah*.’

“If *Imam* is present near the niche (*Mahrab*) in the mosque then the etiquette of the prayer is that the *Imam* and the followers should stand when *Mukabbir* pronounces *حى على الفلاح* (come to the prosperity)”.  


It is there in the famous book of *Hadith* “*Mu’atta Imam Mohammad*”, Chapter ‘*Taswiatus-saf*’ on P. 88.

“Hazrat Imam Shaibani *Raziallah Ta’ala Anhu* says that when *Mukabbir* pronounces *حى على الفلاح* (come to the prosperity) then only the followers should stand for the prayer and straighten the rows well in line.”

Mulla Ali Qari writes in “*Mirqat Sharah Mishkat*” vol. I, P. 419.

“Our honourable *Imams* Hazrat Imam Azam, Imam Abu Yusuf and Imam Mohammad *Rahmatullah Alahim* have said that the *Imam* and the followers should stand at the time of pronouncing *حى على الصلوة*



(come towards the prayers)."

Hazrat Shaikh Abdul Haq Mohaddith Dehlvi Bukhari *Rahmatullah Alaih* writes in '*Ash'atul Lamaf*' vol. I, page 321.

"The honourable jusists state that *Mazhab* (doctrine) is that one should stand at the time of pronouncing *حى على الصلوة* (come towards the prayers)".

Nawab Qutbuddin Khan writes in "Mazahire Haq" the Urdu translation of 'Mishkat' that the jurists have written that when *Mukabbir* pronounces *حى على الصلوة* (come towards the prayer) the followers should stand at that time.

Qari Sanaullah Panipati writes in "Mala Budda Minhu" on P. 44

"The *Imam* should stand at the pronouncement of *حى على الصلوة* (come towards the prayers)". While explaining the above passage, Mufti Sa'dullah has written:

"The *Imam* as well as the followers should stand so that the order of *Shariah* *حى على الصلوة* (come towards the prayer) is obeyed.

Hazrat Sadrul-Shariah *Rahmatullah Alaih* pens down:

"If a person comes at the time of *Iqamat* (announcement to intitiate the prayer) he should sit down as it is abominable to keep on standing to wait. When the *Mokabbir* pronounces *حى على الفلاح* (come towards the porsperity) then he should stand.



Like that the people who are there in the mosque should remain seated, they should stand when the *Mokabbir* pronounces *حي على الفلاح* (come towards the prosperity). The same instruction is meant for the Imam also. These days it has become a custom at a number of places that everybody remains standing at the time of *Iqamat*. At many places the practice is even that so long as the *Imam* does not stand on the prayer carpet, *Takbeer* is not called. This is against *Sunnah*. 'Bahar-e-Shariat' vol. 3 P. 34)".

From the above quoted passages written by the honourable jurists and the commentators of the *Hadith*, it has become crystal clear that the *Imam* and the followers should stand at the time of pronouncing *حي على الفلاح* (come towards the prosperity). The proposition is mentioned like this in most of the books pertaining to *Fiqh* (jurisprudence). But it is painful to say that these days a number of stupid persons, *deobandis*, *wahabis*, in particular, quarrel with the persons who practice according to this proposition and make unnecessary mischief although their leaders have dealt with this issue like this only in small books of urdu (written by them). There exists in 'Miftahul Jannah' on P. 33 that the *Imam* and others should stand when *حي على الصلوة* is pronounced in *Iqamat* and in "Rahe Nijat, on page 14, it is written that the Imam should stand at the time of pronouncing *حي على الصلوة*".

To go on opposing this proposition even now is sheer obstinacy on the part of *wahabis* and *Deobandis*. May Allah Ta'ala favour them with a



sense to accept the truth. Ameen, O lord the sustainer of the whole universe!

WARNING : In some books there is instruction to stand at the pronouncement of *حي على الصلوة* and in some other the instruction is to stand at the pronouncement of *حي على الفلاح* ; hence let us begin to stand towards the end of pronouncing *حي على الصلوة* and be stood upright in the beginning of pronouncing *حي على الفلاح*

Fatawa Razvia proclaims :

“Begin to stand towards the end of the first instruction (i.e.) *حي على الصلوة* and stood fully in the beginning of next instruction *حي على الفلاح* (i.e.) thus uniting both the statements”.

WARNING 2 : Some people say that there is instruction to the *Imam* to begin the *Namaz* (prayer) calling *Takbeer-e-Tahreema* (*Allahu-Akbar*) immediately after the pronouncement of *قد قامت الصلوة* (the prayer got upright); hence if the people would stand on the pronouncement of *حي على الفلاح* ; then the rows would not get straightened for which the Holy *Hadith* is highly emphatic. And if the rows are set right, by the time *Takbeere Oola* (initial *Takbeer*) will be missed, therefore the people should stand in the very beginning of *Iqama*. The comment on this statement is that : let the *Imam* begin the prayer calling *Takbeere Tahreema* just when *قد قامت الصلوة* is pronounced; this is desirable according to both sides. And while '*Iqama*' to remain standing prior to the pronouncement of *حي على الصلوة*



is abominable as it has already been discussed with references to '*Fatawa Alamgiri*', '*Raddul Mohatar*', '*Tahtavi Ala Mlraqi*' and '*Umdatul Riyaya*'. Hence if the followers could not get *Takbeere Ula* in an effort to keep away from this abomination, then the *Imam* should delay *Takbeere Tahreema*. This is because there are three advantages in calling '*Takbeer Tahreema*' after the pronouncement of *Iqamat*.

1. Both *Imam* and the followers will be able to respond completely to the call of *Iqama* by *Moazzin* which is desirable.

2. The *Moazzin* will finish calling *Iqama* and thus will be able to get *Takbeer-e-Oola* (initial *Takbeer*) and this is also desirable.

3. The followers will be able to keep away from the abomination and will straighten the rows as well. If the *Imam* practices a desirable act, to begin the *Namaz* (prayer) after having called *Takbeer-e-Tahreema* immediately after the pronouncement of *قد قامت الصلاة* then he himself and the followers themselves will have to desist from another desirable act, i.e. none of them will be able to respond completely to the *Iqama*, and secondly, the *Moazzin* will not be able to get *Takbeer-e-Oola*. And third one is that the followers will have to be tainted with abomination by standing prior to the pronouncement of *حي على الصلاة* for setting the rows straight. Hence, for a desirable act, it will not be okay to commit abomination rather under the circumstances, the desirable act will have to be given up as *Imam Ibne Hummam* has written in '*Fathul Qadeer*' vol. I P. 202.



“When alongwith the commitment of abomination some other desirable acts are also forsaken, then that desirable act (which has caused all these) will not be pursued. That is why, the masses and the inhabitants of Harmain act according to the assertion of Hazrat Imam Abu Yusuf, i.e. the *Imam* should not call *Takbeere Tahreema* just after the pronouncement of *قد قامت الصلاة* rather he should begin the prayer when the ‘*Iqamah*’ is over. (Refer to ‘*Sharah Waqaya*’ P. 63).

Moreover, the practice to put the rows in order even after the pronouncement of ‘*Iqamah*’ is established by the Holy Prophet *Sallal Laho Alaihe Wasallam* himself. For instance, Hazrat Noman bin Basheer *Raziallah Ta’ala Anhu* narrates that the Holy Prophet *Sallal Laho Alaihe Wasallam* stood up to offer *Namaz* (prayer) and he was about to call “*Takbere Tahreema*” that he caught sight of a person whose chest was getting out of the row. The Holy Prophet *Sallal Laho Alaihi Wasallam* asserted, “O devotees to Allah! Straigten your rows” (Mishkat Sharif P. 97, Narration of Muslim). In addition to this it has been narrated in regard to Hazrat Umar Farooqe Azam and Hazrat Usman Ghani *Raziallah Ta’ala Anhuma*, that they also did not use to call *Takbeere Tahreema* although, pronouncement of ‘*Iqamah*’ got over; instead they would begin the prayer on getting the information that rows were set right. (Mu’ata Imam Mohammad, P. 88, Published in Deoband)



## CALLING ADHAN FOR FRIDAY SERMON OUTSIDE THE MOSQUE IS SUNNAH

The credible books of *Hadith* 'Abu Dawood Sharif' Vol. I affirms on Page 162.

"Hazrat-Saib Bin Yazeed *Raziallah Ta'ala Anhu* narrates that when the Holy Prophet *Sallal Laho Alaihe Wasallam* took seat on the pulpit (menm'ber) on Friday, *Adhan* was called in front of him outside the mosque, and the same tradition was followed in the period of Hazrat Abu Bakr and Hazrat Umar *Rizallah Ta'ala Anhuma*."

It is evident from this *Hadith* that calling *Adhan* for Friday sermon outside the mosque is *Sunnah*. During the period of the Holy Prophet *Sallal Laho Alaihi Wasallam*, Hazrat Abu Bakr and Hazrat Umar *Raziallah Ta'ala Anhuma*, the *Adhan* for Friday sermon had been called outside the mosque.

That is why the honourable jurists forbid to call *Adhan* inside the mosque. This exists in 'Fatawa Qazi Khan, vol.I Misry page 78, 'Fatawa Alamgiri, Vol. I Misry Page 55 and 'Bahrul Raiq' vol. 1, Page 268, that calling *Adhan* inside the mosque is prohibited. There is in 'Fathul-Qadeer" vol. I on page 215 that the honourable jurists said that the *Adhan* should not be called inside the mosque. There is in 'Tahtavi Alal Miraqi Al-Falah' on page 217 that calling *Adhan* inside the mosque is abominable.

Hence, the custom to call *Adhan* for the Friday sermon inside the mosque is wrong.

May Allah Ta'ala favour the muslims with the sense to act in accordance with *Hadith* and *Fiqh* and to give up the wrong practice. Ameen!



## TO KISS THE HANDS AND FEET OF VENERABLE PERSONS

It is permissible to kiss the hands and feet of venerable persons. To call it unlawful is ignorance and it is so because the honourable *Sahaba* (the companions of the Holy Prophet *Sallal Laho Alaihi Wasallam*) have kissed the hands and feet of the Holy Prophet *Sallal Laho Alaihi Wasallam*. It is narrated in *Hadith* that :

“Hazrat Zare *Raziallah Anhu* who was a member of deligation of Abdul Qais, states that on reaching Madina we got down quickly from our ridings and we kissed the hands and feet of the Holy Prophet *Sallal Laho Alaihi Wasallam* (Abu Dawood, Mishkat on page 402)

Under this *Hadith* Shaikh Abdul Haq Mohaddith Dehilvi Bukhari Rahmatullah Alaih pens down :

“By this *Hadith* it is learnt that kissing feet is lawful.” (Ashatul Lamat vol. IV, Page 25).

Allama Ibne Ali Haskafi has written in “Durre-Mukhtar” ‘Babul Istibra’ Chapter of using the clod).

“For blessing, to kiss the hands of saints and pious persons is lawful.”

There is in “Fatawa Alamgiri, vol. I, misry on page 321.

“It is lawful to kiss the hands of learned and fairly upright king to pay regard to learning and justice.”

Hazrat Shaikh Abdul Haq Mohaddith Dehlvi



Bukhari Rahmatullah Alaih writes in 'Ashatul Lamat vol. iv on page 21.

"It is lawful to kiss the hands of pious savants (men of learning); and, some people who kiss their own hands after hand shake, do not have any basis for this act; it is stupid and abominable".

He writes further after a few sentences :

"If the hands of a pious, learned and fairly upright king are kissed, it is lawful with a view to pay regard to religion, learning and justice and if it is done so with mundane motives then it is highly abominable".

Maulvi Rasheed Ahmad Gangohi the leader of the adversaries writes in 'Fatawa Rasheedia' vol. I, kitabul Hazarat wal Ibaha on page 54.

"It is all right to stand for paying respect to religious persons and kissing feet of such persons is also okay. It is proved traditionally signed by Rasheed Ahmad Afi Anhu"

From the passages mentioned above it has become crystal clear that to kiss the hands of religious savants and pious person is lawful.



## CONVEYING REWARD OF VIRTUOUS DEED AND FATIHA

To convey the reward of virtuous deeds, and reciting *Fatiha* for the purpose as the muslims practice is legitimate and commendable without any doubt. There is in *Hadith*:

“Hazrat Sa’ad bin Ihada *Raziallah Ta’ala Anhu* narrates that he stated to the Holy Prophet *Sallal Laho Alaihi Wasallam* that his mother, Umme sa’ad had passed away. For her which charity would be beneficial the most. He uttered “water”! Hazrat Sa’ad *Raziallah Ta’ala Anhu* therefore, got a well dug and announced that that well was meant for (the reward of) his mother.”

JANNATI KAUN?

(Abu Dawood, Nasai, Mishkat Page 199)

By this *Hadith* a few points (listed below) get clarified:

1. It is commendable to convey the reward of a virtuous deed to dead ones as a companion of the Holy Prophet *Sallal Laho Alaihe Wasallam* conveyed the reward of digging well to his mother.

2. To state verbally the words conveying the reward is *Sunnah* (manner) of prophet’s companion as he announced after getting the well dug that that well was meant for the mother of Sa’ad: meaning there by, may the reward of that good deed be given to her soul.

3. It is lawful to keep the meal or sweats in front while conveying reward because Hazrat Sa’ad *Raziallah Ta’ala Anhu* stated using the word “this”



that that well was meant for the mother for Sa'ad. It means that the well was in front of him.

4. It is also lawful to convey reward before the deed of giving meals to the poor and indigent is factually performed as the prophet's companion did, that is, he conveyed the reward as soon as the well was dug although the reward would be had only when the water will be by the people afterwards. Likewise although the reward will be set only after the meal is handed over to the poor and needy yet it is legitimate to convey this reward beforehand.

The custom in practice to recite *Fatiha* at the shrines of religious dignitaries and at the graves of common muslims for conveying reward is also legitimate and commendable. According to this custom various *Surah* and verses are recited at various places and the reward is conveyed collectively. There is no doubt in being this act legitimate and commendable. Similarly after the daily five time prayers are over, to convey reward after reciting '*Fatiha*' and *Surah 'Ikhlas'* etc., as it is prevalent in Mumbai etc., is a good practice. It is so because the person who conveys the reward and those to whom the reward is conveyed both get the return and reward.

There is in 'Durre Mukhtar' under the discussion of 'Qiratul Maiyit.'

"It is narrated in *Hadith* that person who recites *Surah Ikhlas* eleven times and conveys its reward to the dead ones, will get reward equal to the rewards of all the dead ones".



And at the same place there is in "Raddul Mohtar" Shami' extracted from 'Sharhul Labab'

"If possible recite the Qur'an (that is) Surah Fatiha, initial verses of Surah Baqra, 'Aaital Kursi' Amanar Rasool' Surah Yaseen, Surah Mulk, Surah Takasur, and Surah Ikhlas twelve eleven seven or three times, then make a request to Allah to convey the reward against whatever you have recited to so & so or to a number of dead ones.

The meal or *Malida* (a kind of meal) etc. is prepared and offered as oblation to Imam Hasan and Imam Husain or to any other saint. This act is also lawful and fetches blessings.

Hazrat Shah Abdul Aziz Mohaddith Dehlvi states in 'Fatawa Azizia' vol. I, page 78.

"On the meal which is offered as oblation to Hazrat Husain, reciting Fatiha, Qul and Durood Sharif is a source of blessings".

There is in the same 'Fatawa Azizia' vol. I page 50 :

There is no harm in preparing *Malida* (smashed breads into pieces) and rice pudding for a feast alongwith reciting Fatiha with an intention to convey reward to the soul of saints. It is lawful".

He adds further after a few sentences :

"If the *Fatiha* is recited for conveying the reward of recitation to a religious saint, then it is lawful for the rich persons also to eat from it."

These days the custom which is prevalent in general for reciting *Fatiha* and offering oblation is



also lawful as Haji Imdadullah Saheb Mahajir Makki, the spiritual guide of Deobandis has written :

“There is no harm if the restriction in the present form is effected due to certain considerations just as the eminent jurists have declared lawful to fix particular *Surah* in *Namaz* and most of the Mashyakh (religious guides) act upon it regularly in *Tahajjud* prayer (a prayer offered during the early hours of morning). On deliberation, it is revealed that the ancestors were used to this practice, as for example, the meals were cooked and given to needy persons for eating with an intention within to convey the rewards there upon. Later people thought that in *Namaz* although it is sufficient to make intention within yet it is commendable for the common people to pronounce verbally also, for the heart and tongue both get in agreement, similarly if it is pronounced verbally in this case also praying Allah to convey the reward of the meal to so & so then it would definitely be better. Subsequently somebody thought if the thing which was indicated by words, was there available in front of the person pronouncing the word, then the mind of the person would be more attentive. Hence it was brought into practice to keep the meal in front of the person conveying the reward. Some one thought that it was *Dua* (invocation), if some verses from Quran were also recited side by side it could be hoped that alongwith the invocation being granted the reward on reciting the Quranic verses would also be conveyed as it is an act of fusing the two prayers with each other. What a wonder one miracle yields two acts! As a result, a few *Surahs* of *Qur'an* which contains less words but more



reward, began to be recited. Somebody proposed that for invocation, raising both the hands were Sunnah, hence it also came into practice. Someone opined that alongwith the meal which would be offered to the needy giving water is also commendable as helping the thirsty to drink water is an act of big reward. Hence, the water was also kept with the meal. In this way the present form (of the act to convey reward) came in to being.

(Faisla Haft Mas'ala Page 6)

Hazrat Haji Saheb Alaihirrahma further writes:

“And Gayarahween (11th day of Rabi-us Sani) of Hazrat Ghouse Pak *Razi-Allah Ta'ala Anhu* and the *Fatiha* performed for conveying reward to the dead ones on 10th, 20th and 40th day after death, similarly reward conveyed after six months and after a year etc. and *Tosha* Hazrat Abdul Haq Roodolvi *Rahmatullah Alaih* and *Semani* (meal consisting of three items, 40 kg bread, 40kg meat and 40 kg curd) of Hazrat Shah Bu Ali Qalandar *Rahmatullah Alaih* and *Halva* (Sweets) of *Shabe Barat* (prepared on the 14th of *Shaban*) and other acts conveying reward are based on this principle”.

(Faisla Haft Masla Page 7)

Hazrat Haji Saheb *Rahmatullah Alaih* gave the verdict that the prevalent forms of *Fatiha* and oblation, *Daswan* & *Beeswan* etc. are all legitimate. Still to call these acts unlawful is sheer obstinacy of *Deobandis*. It is as goods as to call Hazrat Haji Saheb *Ramatullah Alaih* to be a sinner.



## SIMPLE PROCEDURE OF FATIHA

First of all recite *Durood Sharif* three times or five times or seven times then atleast four *Quls* (*Surah Kafiroom*, *Surah Ikhlas*, *Surah Falaq* and *Surah Naas*) then *Surah Fatiha* & from *Alif La'm Meem* to *Muflehoon* (from *Surah Baqra*) then lastly recite *Durood Sharif* three times or five times or seven times and having both hands raised pray like this.

“O Allah! whatever *Durood Sharif* and Quranic verses, we have recited convey their rewards (If the sweets and meals are also there then say this much more that the reward of the food and sweet) to the Holy Prophet *Sallal Laho Alaihi Wasallam* on my humble behalf and then through his mediation kindly impart the reward to all prophets, companions of the Holy Prophet *Sallal Laho Alaihe Wasallam* and to all saints and the persons of learning (who have passed away from this world).

Further if the reward has to be conveyed to any particular saint then mention his name particularly, as for example, say like this, kindly convey this offering to (Ghause Pak *Ramatullah Alaih*) and then convey the reward to souls of all muslim men and women.

If the reward is to be conveyed to a common muslim, then mention his or her name in particular, such as, say like this, convey the reward to the soul of our father/mother and convey the reward to the souls of the men and women endowed with Iman. Amin! O lord of the universe, O the great merciful!



## LIFE SKETCH OF FAQIH-E-MILLAT

- Sajid Hashmi

Faqihe Millat Hazrat Maulana Mufti Jalaluddin Ahmad Amjadi! It is a name to be proud of. As an eminent men of learning and distinguished mystic personality he will always be remembered not only by the Sunni muslims but also by those persons who respect learning and in-depth-knowledge without any sectarian prejudice. The writer of these lines feels that he has actullay been favoured by Allah Ta'ala to have the fortune of writing in brief the life sketch of Hazrat Maulana Alaihir Rahma.

**BIRTH :** Hazrat Faqihe Millat was born in 1352 A.H./1933 A.D. in village Ojha Ganj of Distt. Basti (U.P. India)

**Family Background :**

His father was a poor man. The sudden demise of his eldest son in the full bloom of youthness made him all the more poor and miserable. Faqihe Millat had initially to make his way through hardship. By the grace of Allah Ta'ala he succeeded at last.

As the origin of his family is concerned it is due to a brave person named Amar Singh. He was a Rajput of Tanda town, Distt Ambedkar Nagar (U.P.). By the grace of Allah Ta'ala he embraced Islam and after having severed the previous linkages came to muslim populated village, Shehzadpur, Distt. Ambedkar Nagar and got settled there permanently.



His Islamic name was Murad Ali. One of his descendant named Ziauddin shifted to Ojha Ganj. Faqihe Millat lies in his fourth generation. The pedigree is given below.

Jalaluddin Ahmad s/o Jan Muhammad S/o Abul Rahim S/o Ghulam Rasool S/o Ziauddin Muhammad Salik S/o Muhammad Sadiq S/o Abdul Qadir S/o Murad Ali.

Education : Faqihe Millat was an able son of religious and pious parents. At the age of five years he was entrusted to Molvi Zakriya, a pupil of his father, who taught him the Holy Qur'an and under his able guidance Hazrat began to memorise the Holy Qur'an and completed memorisation in about three and a half years. Primary education in persian & Arabic was imparted to him by Maulana Abdul Rauf and Maulana Abdul Bari.

For further religious education he went to Nagpur and joined 'Madrassa Islamia Shamsul Uloom'. His parent also accompanied him as there was nobody to look after them at native; his elder brother has already died. He had to work hard during the day to earn livelihood for himself and his parents. After Fajr and Asr prayer (morning & evening prayers) he used to learn the Qir'at (correct recitation of the Holy Quran) and after Maghrib prayer he attended the classes for 'Darse Nizami course' under Allama Arshadul Qadri *Ramatullah Alaih* (D. 2002 A.D.) along with his ten class fellows.

He completed his education in about five years



and was awarded the degrees of Qari and A'alim.

### TEACHERS OF FAQIHE MILLAT :

The primary education of Faqihe Millat was imparted by Molvi Zakariya, Mualana Abdul Rauf and Maulana Abdul Bari. Allama Arshadul Qadri was the distinguished A'lim under whose affectionate and exalted guidance, he completed his higher education. He had profound respect and devotion for him. Hazrat Allama was also proud of this eminent pupil of him.

In addition, Faqihe Millat got the precious opportunity to become the pupil of Mufti-e-Azam Hind Hazrat Mustafa Raza Khan Bareilvi Alaihir Rahma. He received lessons on *Hadith* from 'Bukhari Sharif' and was favoured with studentship of eminence by Muftie Azam.

**MARRIAGE :** Faqihe Millat got married with the daughter of Dildar Husain in his own village for the first time. After her death, he married the daughter of Abdul Rahman.

### TEACHING AND TRAINING :

Hazrat Faqihe Millat discharged the duties as an eminent teacher in various madrasas such as Madrasa Daboha Bazar Basti, (2) Madrasa Jamshedpur (3) Madrasa Qadria Razvia, Bhoapur Basti (4) Darul Uloom Faizur Rasool Baraun Sharif, Basti (5) Darul Uloom Amjadia Arshadul Uloom which he himself founded at Ohja Ganj Basti. In this Darul Uloom he introduced and established a department of training for verdict writing called as "*Markaz Tarabiate Ifta*".



## VERDICT WRITING :

Hazrat Faqihe Millat was an eminent A'lim and Mufti and had a great insight in jurisprudence. He had been writing *Fatawa* (verdict) for about thirty years. The exalted style of A'la Hazrat Imam Ahmad Raza and Sadrul Shariah Maulana Amjad Ali *Rahmatullah Alaihum*a in verdict writing has inspired him largely. He was highly impressed by these two dignitaries and had immense respect and devotion for them.

## SPIRITUALISM :

Hazrat Faqihe Millat was not only a dignified man of learning but also an eminent spiritual person. He was the disciple of Sadrul Shariah Maulana Amjad Ali Azmi *Ramatullah Alaih*. On 29th Jamadiul Ula 1367 A.H./1948 A.D. he took oath of allegiance (Bai'at). Ahsanul Ulma Maulana Sayed Hasan Miyan Marehravi *Ramatullah Alaih* declared him to be his deputy in spiritualism during urse Qasimi in 1412 A.D. and permitted him to accept other seekers as his disciples.

Hazrat Muftie Azam Hind also conferred upon him his deputyship with the permission to make disciples.

## ESTABLISHMENT OF DARUL ULOOM :

The memorable work of Faqihe Millat was to establish a Darul Uloom named as Darul Uloom Amjadia Arshadul Uloom (also known as Markaze



Tarbiate Ifta) at Ojha Ganj, Basti for training the Ulama in verdict writing. For the purpose he donated two Bighas of land and devoted himself fully for its construction and progress.

Up till now this institution has trained a good number of Muftis and is progressing by leaps and bounds.

### KUTUBKHANA AMJADIA :

To give a boost to the writing works and compiling religious books as well as to their publication, he established "Kutubkhana Amjadia Basti which got shifted later to Delhi. It is playing an important role in publishing the books of Ala Hazrat and various sunni Ulmas including Faqihe-Millat himself.

### WRITTEN WORKS :

Hazrat Faqihe Millat was a distinguished writer. He has authored many scholarly books which are useful for the students as well as for the Ulmas and for common muslims too. His popular books are :

- (1) Fatawa Faizur Rasool
- (2) Fatawa Barkatiya
- (3) Anwarul Hadith
- (4) Fiqhi Pahelian
- (5) Khutbate Moharram
- (6) Buzurgon ke Aqeede
- (7) Haj-o-Ziyarat



- (8) Anware Shariat
- (9) Mohaqqiqana Faisla (Scholarly Verdict)
- (10) Noorani Ta'leem
- (11) Ghair Moqallidon ke Fareb
- (12) Bad Mazhabon se Rishte (Relations with heretic) etc.

### AWARDS :

'Jamia Samadiya Phaphoond Sharif honoured Faqihe Millat with Qibla-e-A'lam Award alongwith rupees five thousand for his religious works.

Raza Academy Mumbai conferred upon him 'A'ala Hazrat Award alongwith gratitude certificate and Rs. Twenty Five thousand cash.

### DEMISE :

Hazrat Faqihe Millat passed away on 23rd August, 2001 A.D. and was buried at his native place, Ojha Ganj, near Darul Uloom Amjadia Arshadul Uloom.

### DESCENDANTS :

He has left behind four sons and three daughters as detailed below :

1. Maualna Ejaz Ahmad Noori is the son from first wife of Faqihe Millat. He is eldest of all. As a teacher in Darul Uloom "Ahsanul Madaris, Kanpur, he is doing well.



2. Maulana Anwar Ahmad Qadri is the eldest son from his second wife. He is the deputy to and successor of Faqihe Millat and looks after Kutubkhana Amjadia Delhi. He is taking the mission of his father ahead vigourously and busy in publishing eminent books authored by eminent Ulmas.

3. Mufti Abrar Ahmad Amjadi teaches and trains the Muftis in Darul Uloom Amjadia Ahle Sunnat Arshadul Uloom. He is a learned Mufti and discharges the work of verdict writings too.

4. Molvi Ezhar Ahmad is a student busy in acquiring religious education.

### CONCLUDING WORDS :

Faqihe Millat Hazrat Maulana Mufti Jalaluddin Ahmad Amjadi *Ramatullah Alaih* was Hafiz, Qari, A'alim, Mufti teacher, spiritual guide, writer orator and dialectician all at a time. He was famous for his verdict writing and respected for his piety and firmness in faith and belief. He was an active propagator of *Deen-o-Sunniat* and a staunch proclaimer of Razviat.

Thousands of Sunni muslims got linked to the spiritual chain through him. Also he has taught and trained a good number of persons to become A'alim and Mufti.

May Allah Ta'ala shower upon him blessings in abundance, Ameen!



## SAYINGS OF FAQIHE MILLAT

1. Truth and deligence are the keys to success.
  2. Having illuminated yourself with the light of action, help others to have it.
  3. Learn and make others to learn and light the lamp of virtue.
  4. The aim of life should be service to Deen, not to make money.
  5. The respect to the teacher, precedes to that for the parents.
  6. Tormenting the teacher keeps away from the virtue of learning.
  7. To become true A'alim, study of the books authored by Ala Hazrat and by other Sunni Ulmas is a must.
  8. The pen is the light house which emits ever lasting rays of learning.
  9. The impression of writings makes way from paper to the mind and then to heart.
  10. In fact the time of acquiring knowledge begins after obtaining degree.
- ★ The services rendered by Faqihe Millat deserve to be written with the liquid gold.

*(Allama Arshadul Qadri Ramatullah Alaih)*